ꯌꯥꯗ ꯗꯥꯁꯠ ꯀꯨꯔꯁꯤ-ꯏ-ꯅꯥꯃꯥ

য়াদ দাশ্‌ট কুর্সী-ই-নামা

মণিপুরীদা ঃ-

অলহাজ মৌলানা মুহম্মদ জলালুদ্দীন অদিব কামিল

এম. খৈরুদ্দীন খুল্লাকপম অদিব কামিল

অলহাজ মৌলানা তৈয়িব অলী কাসমী

Yaad Dasht Qudsi e Nama

Mv. Haji Mohammad Jalalluddin

M.Kheirudddin Khullakpam

Mv. Tayyeb Ali Qasmi

CIRCLES-4.

YAAD DASHT KURSEE-E-NAMA

Manipuri Version

1997

H.Q. LILONG

Published by - The Council for Islamic Renaissance on Cultural, Literary & Educational Survey (CIRCLES).

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Designed By :- *R.K.Tejen & Sudhir Lisham*

Printed at :- *Unique Printers, B.T. Road, Imphal*

By Aslam Khan Makakcha

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By Aslam Khan Makakcha

From the CIRCLES

Who is the creator of this universe? On a deeper thought we are awestruck to ask “who are we? In a cycle of life and death that we face in each life, none has the time to ask why we were born in the first place?

However blinded as we are by the tryst of destiny, we are determined to showcase the face of the community we live. This book “**Yaad Dasht Kudsi e Nama**” is an effort towards that direction. It was published in the local Manipuri language, the lingua franca of the people of Manipur and Manipuri origin people living outside Manipur. The legends, vocal narrations and tales of our fore fathers is included here along with the historical perspective. Let this effort bear more fruit by inculcating the historical perspective among the readers.

History cannot lie. If ever there is any mistake we beg forgiveness from the Almighty God. We are his creation after all. Whatever we get is through His blessings. Our fervent hope is that this book should help inculcate unity and integrity among the people. Let us discuss, deliberate, conduct deep research to uncover the hidden truths for the benefit of all. We pray for peace, unity and brotherhood among all our people.

At your service,

Benjamin M. Shah
Khullakpam

Secretary, CIRCLES

JUNE 1, 1997

MUHARRAM 24, Hijri, 1418

From The Translator

We sincerely express thankfulness to Janab Muhammad Kheiruddin Saheb who requested us to translate the book “Yaad Dasht Kudsi e Nama originally written in Farsi (Persian) language).

This book uncovers many truths and answers many questions raised by the Manipuri Muslims. This book brings out to the fore how the Manipuri Muslim community emerged.

Any mistake in our effort to translate this book into Manipuri language may be forgiven by the esteemed readers.

Translators:

Mv.Muhammad Jalalluddin Adib Kamil

Lilong

Mv. Tayyeb Ali Qasmi

Khetri Bengoon

Dated 25/05/1997

18, Muharram, Hijri 1418

Gratitude

It has always been a personal desire on my part to translate Janab Rifayatullah's "Yaad Dasht Qudsi-e- Nama" in Persian writing about the historical accounts of the Manipuri Muslims. Therefore I began to look for linguistics experts in Persian language. In Janab Muhammad Jalalludin and Janab Muhmmad Tayyeb Ali Qasmi, my dream was fulfilled. They were very helpful and a thoroughbred gentleman. They provided help beyond my expectations. The original book was published many decades ago but the average Manipuri Muslims are not conversant in the language. Therefore, we ventured into translation work to enable the general public to read it in their own language. I am also deeply hopeful that this work will benefit the readers and the general public in understanding the historical account of the Manipuri Muslims and the Manipuris of the time.

M.Kheiruddin Khullakpam

Publisher

Lilong Turel Ahanbi,

Expression about the book

Bismillah hirrahaman nirrahim

(In the name of Allah, the most Magnicent and Merciful)

I read this book written in Persian which conatained a short, crisp historical account of Manipur and Manipuri Muslims in particular. This historical account was translated from Persian edition into Manipuri by Janab Muhammad Jalalluddin Saheb and Maulana Tayyeb Ali and Kheiruddin Khullakpam. In my view the translation work is excellent and I highly appreciate their work.

I would like to express my sincere gratitude to the members of the CIRCLES group and pray to the Almighty Allah to give them more strength in future.

1st june,1997

24th Muharram,1418

Alhaj Muhammad Wahajjuddin
Qasmi, Fazil,

Department of Persian language,

Darool Uloom, Deoband

U.P (India)

INTRODUCTION

I would like to begin by thanking the Almighty Allah.

Janab Nawab Muhammad Sani Shah, The Qazi of Manipur has compiled a book called “Yaad Dasht Qudsi-e- Nama” for the future generation of Manipuri Muslims. This incomplete work was received by me from my uncle Janab Leifon Saheb (descendant of Muhammad Sani). This uncle Leifon handed down the written manuscripts in separate compilations. It has now become my duty to finish the incomplete work. Therefore I travelled from place to place, met several elderly people who helped me in completing the unfinished work. The person who helped me to complete this work is Muhammad Rifayattullah.

Janab Rifayatullah began work in the year 1850 and continued work on this book. After several years of travel and additions the book was completed in the year 1893. The most important personalities who helped me in compiling this book was Janab Kazi Barkatullah and Janab Subon (Subhan). I pray to the Almighty Allah to shower them more blessings here and hereafter.

Last but not the least I thank the Almighty Allah for all his blessings.

I am beginning with the name of the Almighty Allah, the most magnificent and merciful. He is the master of the earth and the heaven.

This short and annotative historical account was compiled by Muhamad Sani Shah for the benefit of the Manipuri Muslims.

This insight was possible because of Janab Rifayattullah and Mv Abdul Gaffur. Muhammad Sani left account of his relatives and others in short and crisp accounts.

Any error and mistake may kindly be forgiven.

First Publication- 1929, Israr Karim Press, Lahore

Published by- Maulana Karimuddin Shah Nizami

Background of Mohammad Sani Shah

I am beginning by invoking the name of Allah, the Almighty. I thank Him and also pray that our prayers reach the Prophet Rasulullah (SAW).

The Muslims living in and around Manipur and the Khullakpam Clan and their historical antecedents are briefly compiled here.

Mirza Muhammad Taurani and Mirza Muhammad Gayasuddin are the offspring of Mirza Khakkan Taurani. Mirza Khakkan Taurani is Turkic origin believed to be of Turkestan. Their forefathers came to India in the early 13th Century AD. The sons of Mirza Malik Muhammad Taurani are:

1. Muhammad Sani
2. Muhammad Mazqoor
3. Sheikh Junaid
4. Kourif Shaikh
5. Shah Qulsoom

They were all born in the erstwhile Sylhet Province.

Palatial Royal Intrigue among the Princes

In the year 1150 AD there arose a severe dispute among the princes in the royal household. The king of Manipur was called King Yoremba and his brother was called Koba Rajkumar. The younger brother Koba Rajkumar waged war against his elder brother Atom Yoremba. Atom Yoremba successfully suppressed the rebellion and captured the rebel party. Later the rebel group converted to Islam and changed their names and later came to be known as Ajwa Lamloi Muhammad. Atom Arel Hanjaba (Muhammad) bore Qamruz Zaman (Kummu), Pukchao, Ngangba, Chengba. His fifth son expired during the infancy.

The Descendants of Kummu, Pukchao and Ngangba live in the present Manipuri Muslim dominated area called Thoubal Moijing. The other descendants live in an area called Govindpur part-II Moijing Awang Leikai in Cachaar area now. The descendants of Pukchao are called Indanaak,Ngangba, Chengba (Hengat), Chingthak, Chingkha.

Later the eldest son Kummu sheikhpur became the king Atom Yoremba. His younger brother was called Koba. Their father was called Hemdu Lumba. Koba

Rajkumar supported by the ministers and leaders waged war or rebelled against Atom Yoremba. Later escaping the war, Atom Yoremba thought to himself that nothing would be better than to turn to Islam for rejuvenation. He prayed for forgiveness of the warring rebels from the Almighty Allah. So he decided to dedicate his life towards the cause of Islam. Later Atom Yoremba came to be known as Muhammad. Some sources called him Azwi Kamalwi (Lamloi Muhammad). His descendants came to be known as the Moijing clan or Sagei as it is called in Manipur.

Moijing therefore has acquired an important place and event in the historical account of Manipuri Muslims. The offspring of Muhammad (formerly Atom Yoremba) are four sons. Qamruz Zaman (Kummu), Pukchao, Ngangba and Chengba. The young son who died in infancy was called Abdullah. The people of Moijing clan have settled in the Moijing Ching (hill) area. A place called called Penlaoon Tentha has come to be known as the place of origin of the Moijing people.

Quarrel among the Princes in the Kings Family

The frequent squabbles among the sons of the king led to the breakdown in the authority of the king as more people got involved in the internal spat in the king's household than elsewhere. The squabble came to the fore when the annual boat race was held. The Chengum Leisha Tamba borrowed a racing boat from Sanongba Rajkumar broke down in the race. Sanongba stubbornly demanded the boat as it was taken from him. The internal fight got worst and Sanongba was forced to seek shelter at the palace of Dimasha King Pratiphal at Udharbond, Cachhar. Sanongba also sought help militarily from the Dimasha King. Meidingu Khagemba, the then ruling King of Manipur was an able king and was most decorated king and loved by his people. King Khagemba knew that Sanongba's demands were unreasonable and would lead to some war. King Khagemba and Leisha Tamba are real siblings whereas Sanongba was a brother from a different mother.

Sanongba said to the Dimasha king: "O King Prataphil! Khagemba is the king of Manipur. Please wage war on him and hand over the the throne to me. I will pay annual tributes to you." The king Pratphil was happy on hearing this and said: "Ae! Sanongba! You are going to wage war against Manipur. This war needs to be led by braver people."

Sanongba replied:' Manipur's army is few in number.

Later King Prataphil went to Pratapgarh area and talked to the Mussalman army and helped form a formidable force of 1007 personnel led by Muhammad Sani Shah.

Muhammad Sani left his sibling brother Shah Qulsoom and son Shah Nazir at the place of King Prataphil and set out to Manipur. Shah Qulsoom was 12 years old and son Nazir was just 7 years old. The Joint combined force reached a place called Toubul Khoijuman near Bishnupur. The Manipur forces also camped at Toubul Khoijuman. The war took place there between the two forces.

Running away for life from the war, King Khagemba stopped them and said "Nawab Muhammad Sani has won the war. A peace treaty was signed and they discussed about the tributes to be paid. Both the warring parties agreed for monthly settlement of the tributes. Later King Khagemba said: "We don't produce Gold in our land. So we need time to go and collect it from elsewhere". The Mussalmans agreed to the king's promise of Gold from elsewhere.

One day when the Mussalmaan party was offering namaz in a jamaat or group formation, one Mussalmaan personnel was taken captive and presented to the King of Manipur. Muhammad Sani sent envoys to enquire about the incident that went beyond the agreement to end hostilities. He also found out the location of the captured person. King Khagemba said: "we will surely give you're your tributes". Muhammad Sani said:" It's very cowardly to not stand by the agreed conditions. How can your men capture our men when we were offering obligatory prayers? Your king promised to pay tributes which have not been fulfilled yet".

The Musaalmaan envoys explained in detail that the tributes were not going to be paid. Therefore it has become a must on us to wage war. So three months' time was agreed upon for the payment of the tributes. Fighting a war in a matter of 12 days after signing agreement is something unheard of. The Mussalmans were highly irritated over the dilly dallying tactics as reflected in the words below.

"To suck up the anger and frustration and forgiving is in the nature of us Mussalmaans".

Hey! Unfaithful Manipuries. The nature you have shown to me is inhumane. Your habits of lies, cheating and treachery are very cowardly and full of hypocrisy". Muhammad Sani continued – "Hey! King of Manipur, we have three main qualities-

Firstly – To be firm in our faith

Secondly- Strive hard and work hard to achieve what we want and to stick to agreements till the last breath and

Thirdly- To stay away from treachery, lies, stray things and adultery.

When the King Khagemba heard these words, he and his people were very impressed. Then King Khagemba assured to walk the straight path.

"All religions teach the basic doctrine of good conduct. What is the religion you are following? From our intensive study we found out that you follow Baudha dharm

(Buddhism) but it appears that you were ignorant that “truth always triumphs”. Buddhism was highly respected but treachery, lies and deceit will never take you to glory.” These words were addressed to one and all in the assembly.

King Khagemba said: “We are giving womenfolk or life partners to the Mussalmaans according to their ranks and file. We will not interfere in the religious sphere of Mussalmaan here. We will ensure that you settle here and become a full-fledged native people of the land”.

However, the Mussalmaans were longing to go back to their land I.e the greater Sylhet area bordering Cachhar kingdom. The king very well knew that. The king also knew that if ever the Mussalmaans return to Sylhet they would come back and wage war. Therefore the situation was grave and tensed. This situation gave anxious moments for the King Khagemba.

Meanwhile Muhammad Sani received an envoy led by Khulqa Husain who was sent by his brother in Pratapgarh and brought much relief to him. Sometime also passed by and the tributes were never going to come. So the Mussalmaans grew more furious. So they met King Khagemba and said they were returning to their native land. King Khagemba said: “It is hard for us to live without any productive work. So it would be better to work on the land provided to you. Further the King Khagemba said:” Ae! Mussalmaans. Our land is a productive fertile land. So it would be in the best interest of all to work on the land and expect best yields”.

The Mussalmaans replied: “we have left behind our parents, brothers and sisters in our native land. So we are badly missing them. So, we request your Royal kindness to let us go back to our land”. The King’s Nobility, vassals and attendants however had a different view. They thought the Mussalmaans would never return once gone. The King Khagemba however had a different view. The king knew that the Mussalmaans once go back to their land; they would surely wage war against him. Therefore he decided that he would not allow them to return. He said: “*we* must settle them here. We must engage them to suitable women here and help them start a new life. We shall also give them lands i.e 4 bighas each to work for livelihood. We would also provide them helpers to the suitable ranks. As regards the tribute matter, we shall not give!”.

Meanwhile Sipah Salar Muhammad Sani discussed with his colleagues and said:” If they don’t give us the tributes we shall leave this land for good”.

The Cacharies including their general Bhimbhal already fled to Cachhar. They told Shah Qulsoom and young Nazir that their brother and his party were captured in Manipur. King Khagemba declared that the Mussalmaans would not return to their homes and chided them to live in Manipur saying that the land of Manipur belongs to all Manipuris. They can utilize their own skills and help bring about development in the state .They can marry local women of their choice allowing some to even have two wives.

Meanwhile commanders Bhimbhal and Yakharek of Cacchari Army reached Udharbond in Cachhar. Thinking that Muhammad Sani had returned from Manipur; Shah Qulsoom and young Nazir set out towards Thonglang Khoupum area in the hilly tracts of Manipur. However they were waylaid and abducted by the highway looters in the area and kept them as slaves.

Muhammad Sani told Jafar Muhammad:" you please inform the honorable King about your plans to settle your sister Zainab and brother Qousar Muhammad ". The king Khagemba agreed to the plan. Jafar Muhammad proceeded to Sylhet. On arrival at Sylhet he discussed all the matters to Nazir Sultan Bayazzid Qarrani Afghani. Hajrat Sultan Bayazzid Afghani Alei hir Rahaman Mir planned to send, Mir Syedul Ambiya, Syed Abdullah,and Syed Khulqa Hussain as an advance party. The envoys met the king Khagemba. The king asked them about the reasons for their coming. They replied that they had come on a religious mission. They also asserted that they had come with the Holy Quran book to Manipur. In reality the envoys were sent by the Sultan to enquire about the treatments meted out to the Muslims in Manipur by the king. They later returned to Sylhet. The envoys reported the matter to the brother of Muhammad Sani, Muhammad Mazqoor. Muhammad Sani was given the work of Chief Qazi of Manipur to look after the matters of Muslims in Manipur. And all the other Mussalmanns were given works and lands suitable to their rank. Muhammad Mazqoor felt that the Mussalmaans can continue to live in Manipur. Further Muhammad Mazqoor also instructed Muhammad Sani to sign an agreement. King Khagemba also agreed to their demands. The demands were- That Mussalmaans are to be allowed to live in Manipur for all times. The agreements itself would stand the testimony of time ie. Even if I were to die, the incumbent King would enforce it as if the signee king did it.

Agreement between King Khagemba and Muhammad Sani

1. That the king would never look down upon Islam. Muslims are to respected and Qazi should be allowed to function independently.
2. No Interference in matters of religion and culture and no oppression. No Mussalmaans are to be discriminated against.
3. The women married to Mussalmaans should get their due share.

King Khagemba agreed to al the demands. A copy of the agreement was kept in the office of the royal court of pandit, another copy handed over to Muhammad Sani.

Muhammad Sani married Maiteksana Nongthombam and Chakpram Meilei. Maiteksana bore a son called Ahong. Chakpram melei was childless. Muhammad sani lived at Mongba Hanba at Paka leikai. The word Qazi was interpreted into Manipuri as Khullakpa and therefore all his descendants came to be known by that term.

Meanwhile the matter of Shah Qulsoom and young Nazir Shah who was abducted by some highway criminals at Thonglang Khoubum reached the ears of Muhammad Sani. Haorungbam Kabuingamba reported the matter to Sani. Secret reports indicated that they were being kept at Khoubum Valley. Muhammad Sani reported the matter to King Khagemba that his brother and son are being kept as slaves by the Kabuis at Khoubum. Then King Khagemba said:" Let me plan it in my way. He ordered for a grand Feast at Khoubum and ordered that all the male members come out to feast. And then find Shah Qulsoom.

When the keeper of Shah Qulsoom reported that- I had purchased the man spending my fortune. When Shah Qulsoom was asked whom to give the money he replied "I am Mussalmaan. He was asked to prove himself. When pressed to show the evidence –he pulled out a long and worn out "Kami Topi (Cap). The hill tribes who captured him refused to release Shah Qulsoom without making payments. Some payments were given and Shah Qulsoom was released and reached the place of the King Khagemba. Shah Qulsoom spent 7 years in captivity in Thonglang Khoubum. Now he has attended the age of 19 years.

In the year 1612 one Kabui Thangal Chief called Ungungtaaba Khullakpa called on to the King of Manipur. Shah Nazir also joined the party in disguise. Shah Nazir was finally able to unite with his father at Manipur. He was 14 years old at that time. When Shah Qulsoom arrived at the court of king Khagemba and all the members in the court were impressed with him. He was well known for good looks almost compared with the looks of the historical and Prophetic Hazrat Yusuf. King Khagemba and Court historian Dhananjay kept him as personal attendant.

Meanwhile seven years have elapsed since the capture of Kamran Sheikh at Toubul Khoijuman at Bishnupur. Kamran Sheikh's daughter Melei has already attained the age of 7. Kamran Sheikh was planning to give his daughter Melei to Shah Qulsoom.

Beginning of Paddy Transplantation:

One Mutumcha lived in a place called Singjapei(Singjamei). At this time various agricultural practices were common. Mussalmaans began the Transplantation technique. This is a technique in which paddy is planted first as a nursery to a suitable height. Later these paddy plants are uprooted and collected in heaps (Louhon) to be planted elsewhere. And this technique became a source of amazement. The issue reached the court of Manipur king. Some locals collected a few heaps of young paddy plant (Louhon in Manipuri) from the Mussalmaans and brought it to the court of Manipur King. They reported to the King that the Mussalmaans are planning to run away from Manipur by uprooting these paddy plants. The king believed the story and began to look suspiciously to the Mussalmaans. Thereafter the King ordered for confinement of the Mussalmaans at a place called Kondong. The Court Historian Dhananjay visited the Mussalmaans kept

under confinement at Sembi Kondong. Dhananjay understood the issue of Transplantation of paddy. Later he scolded the ignorant locals for spreading ignorant rumors. He said “This time the locals have erred, let’s forgive them”. In order to assuage the simmering anger of the Mussalmaans, King Khagemba said: “War is on the horizon at Tammu. Let’s prepare in advance. We are fortunate to have you sons of the local women here”.

Multabish Shah was appointed as the leader to fight the invading Burmese forces at Tammu. They marched towards Tammu. But after a brief march at Tammu (a town in Burma), they lost the courage as they have realized that the people in Tammu were far wiser and more intelligent and it was not going to be an easy campaign. So they returned without any fight. At this juncture news reached the ears of the King, Muhammad Sani and Dhananjay that the Marings and Tarao tribes were planting ambush on their return journey.

King Khagemba also sent messages to the Court of the impending ambush and the threat it posed to him and his party. He also prepared the security formation accordingly at Sembi Kondong. King Khagemba called four leaders to help him face the situation. They are Tumu Laakpa, Mangsha laakpa, kabo kiyang laakpa and Sembi Kondong laakpa. However none of them turned up. So the king called up Muhammad Sani and his companions. Muhammad Sani successfully broke the ambush plan of the Maring and Tarao and helped the King to reach his palace safely.

Muhammad Sani also captured the four renegades mentioned above and handed them over to the King. Muhammad Sani. Among the companions of Muhammad Sani, five of them were known to be master swordsmen.

Brave Mussalmans-

Names of some of the brave Mussalmans are given below:

Kamran @ Lanmiyamba, Shah Qulsoom, Akhong Athouba, Aruf Akanba, Choliya Athouba, Namfa Akanba, Phaitong Akanba, Tumiya Akanba, Khamiya Athouba, Amiyan Lanchingba, Khentao Akanba, Along Athouba, Manan Lamchingba, Safar Muhammad and Qousar Muhammad.

King Khagemba gave land grants to the leaders among the Mussalmans . They are: 1. Miyaam Lou, 2. Akhong Lou, 3. Aruf lou 4. Choliya Lou, 5. Namafa lou 6. Phaitong lou 7. Tumiya lou 8. Aman lou 9. Manan lou 10. Munawar lou 11. Khentao lou 12. Akhong lou 13. Safar lou 14. Qousar lou 15. Qulssom lou and 16. Khamiya lou.

How Mussalmans came to be called Pangal?

King Khagemba started referring to the Mussalmans as Pangals after their act of bravery at Toubul Khoijuman near Bishnuur. The Mussalamans who came to Manipur as a war help to rebel prince Sanongba was led by Muhammas Sani who was the son of Muhammad Khakkan Taurani @ Sheikh Chunka Shah.

Mirza Malik Muhammad married Umabati, daughter of Pura raja called Kirti Narayan. Mirza Malik Muhammad bore five sons whose names were already mentioned in the earlier pages.

Muhammad Sani settled at his homestead at Moirangkhom near Imphal. His brother Sheikh Junaid gave birth to three sons namely Daman Sheikh @ Nazir, Goda Sheikh and Salim Sheikh. Sheikh Junaid was famous for making papers which in Manipuri language is “Che”. Thereafter he and descendants came to be called the “Che Saaba” or paper makers.

Wang mayum

Salim Sheikh used to live near River Wangjing. So he came to be known as the wang mayum. Salim Sheikh bore two sons namely Alim Sheikh and Turfan Sheikh.

Phi Saaba mayum

The descendants of Alim Sheikh came to be known as the Phi Shabam. His elder brother Goda sheikhs whereabouts are not known.

Keithel Ingkhol Mayum

Muhammad Shahni’s brother Kourif Sheikh was well expertise in the art of gardening and fruit gardening.He used to live near a market. From this his descendants came to be called the Keithel(market) ingkhol mayum.

Taothong mayum

Muhammad Shahni’s son Shah Nazir lived in an area called Apong ingkhol. Later he shifted to a place in Taothong near lamshang in the Imphal west district. from this his descendants came to be called the taothong mayum. Muhamamd Sani’s son Ahong born by first wife gave birth to four sons namely Namfou, Tomba, kengoi and Lalumang.

Ahong’s son Tomba gave birth to five sons namely Laiba, Amu, Maton Miyamba and Aton. It is mentioned that there used to be frequent animosities between the family of Namfou and Tomba because each had five sons.

Tampak Ingkhol

The frequent in fighting between the brothers of Muhammad Sanis grand children were carefully observed by king Charairongba. In one such disputes Tomba's sons were found to be right and thereafter sons of Namfou was forced out of Khullakpam clan or (Sagei). Namfou's sons lived an area called Tampak Ingkhol and thereafter they came to be called the Tampak Ingkhol.

One Ibn e Fardin who was born in Mapal ingkhol came to be called the khullakpam clan.

While the descendants of Muhammad Sani was living in Moiangkhom there use to be frequent fightings between the sons. One person called Asht –Qasht came to settle the dispute among the brothers –of Kundan Khan and Jamal Khan. After the resolution of the dispute both the brothers got separated. Kundan Khan became the Yumkhaibam clan. Jamal khan became the Phundrei mayum clan. Asht Qasht who helped settle the dispute came to be called the Yumkham clan.

Khangabok heirok and Ningthoukhong

The people of the Khanagbok, Heirok and Ningthoukhong are the descendants of the Cachharies who accompanied Muhammad Shahni and Bhimbhal , Yakharek party. They were the ones who looked after the elephants, Horses in the campaign. They were captured by King Khagemba.

Andro

The people of Andro are the actual residents of the Andro locality. For some time they migrated to a place called Diphu. Later they returned to Manipur.

Meitei

The Meitei people are not the actual original residents of Manipur. They came from the Tai and Shan province of Burma. They reached Manipur after crossing the Patkai range of mountains. Having the tai origins, they identified themselves as the Meitei or Mee Taai.

There are many people of different ethnicities in Manipur. Firstly, there used to be frequent fighting's among the people residing on the banks of river Hwang Ho and Yangtse Kiang. Then they settled near the banks of River Ningthee in Shan Plateau area. They migrated to different directions. Some managed to reach Manipur. Even amongst the people in Manipur some ethnicities live in the hills and some in the valley. The languages they speak are different.

Ipham sagei

Munawar Khan or Munal Khan is believed to be the progenitor of the Ipham clan. Iqbal Khan is the son of Munawar Khan. Barqattullah @ Tolen qazi is believed to be the son of Khengba Hazari. Khengba Hazri is the son of Munir khan. Munir Khan is the son of Bahadur Khan who in turn is the son of Jamal Bahadur.

In the year 1652(Phairen thaa tarikh 11 Monday according to the local Manipuri Calendar), Fatima's husband Ishaq ali and brother Mushtaq Ali along with Khetridas, Brahaman Sitaram, Konok Takhela, and Basudev came from a place called Pramiyo, a place near Tripura and proceeded towards Manipur. An unwanted incident happened mid-way. They were trapped on the way by some people belonging to the the Kaopooi(Kabui) community in the Bhalok area. Ishaq Ali,Khetridas,Brahaman Sitaram and Konok Takhela ran away from the captivity and manged to reach Manipur and reached the durbar of King Khunjaoba. King Khunjaoba asked Muhammad Shahni, the Chief Qazi of Manipur. Muhammad Shani reported to the king that they have come from the Taraf land in greater Sylhet area. They are a good people and wishes to settle in Manipur. The king was joyous and let them settle in an area called Apong ingkhol. Further Ishaq Ali Mulla was also given a horse and asked to look after works in the Kings Court.

One day Ishaq Ali Mullah was coing to the king's durbar. On the way he was to cross the market. While crossing the market he saw a women selling "Tal" (a popular local variety of rice bread). Fatima knew that the Ishaq Ali Mullah usually comes along on this path but she was reluctant to directly meet him for the fear that He might reject her. On this occasion she gathered enough courage and approached him directly and offered to him the "Tal" and said:

"Ae! Pasha! I hope my "tal" is of some taste to you. But many people say it's not tasty enough. Will you please taste it and let me know? I came here along with Mustaq Ali, Konok and Basudev. They have been captured by the criminals in Bhalok area. And I was sold to one noble called lairik yengbam Atomba. He allowed me to make these edible items and sell it in the market".

Ishaq Ali replied: "I am the Ishaq Ali you have been looking for".

Fatima replied: "If you bring me the Turbans of the three Amirs (the leaders), I will accept you".

Ishaq Ali rose up to his horse and immediately rushed to the King's durbar and pleaded for the immediate release of his wife. King Khunjaoba accepted the plea and Fatima was reunited with her husband. In the summer of the year 1653, Mushtaq Ali reached his brother in Manipur. Later Mushtaq ali lived with a queen called Ningthem maibi Hanjabi. The queen was so happy and arranged the marriage of Mushtaq Ali with lady called Kiyambi.He lived in an area called Patshoi near Imphal. Ishaq Ali lived in an area called Kontha, near Imphal.

There are people of many ethnicities in Manipur. As far as Mirs are concerned three Mirs came to Manipur. Mirs came to be called the Mirai clan in Manipur.

Bogi Mayum

Noor baksh, Rahim baksh and Puran Miya came to Manipur. They came from a place called Bog Bogi in Sylhet or greater Sylhet area. From Bog Bogi, they came to be called the Bogi mayum clan. Nur Baksh gave birth to Safaton who then gave birth to Awan sheikh. Awan sheikh bore Mingthoi, and then Habil Manik . Habil manic bore tangkhamba and Sheraa. Tangkhamba bore Hira sheikh 2 kengjoi. Sheraa bore Awan sheikh@ Ningthoufee. Hira Sheikh bore Sagol tongba, Noorja major, Angangton, Ahallup Hanjaba and Khela.

Makak Mayum

Sunarful, Lukhiyarful and Maazanou along with others came to Manipur from the Makak land. So their descendants came to be known as the Makak mayum clan. Sunarful was darker in complexion and so his descendants came to be called the M akak mayum amuba(dark). Lukhiarful who was of brighter complexion and his descendants came to be called the Makak mayum angouba (white) clan. Maazanou ‘s descendants came to be called just the Makak mayum.

The word Maikak is a compound word in which Maai-means the mother in Bangala and kaak means the jute plant. Both the words combined to make it “Maaikak”. It indicates that the place makak is one where vast plain was filled with the jute plenty growth and many people indulged in the jute industry. However, that place has long been abandoned now due to unknown factors. The makak has become makanganj in the areas around Sylhet, Bangladesh.

Sunarful bore Awan chullah. Awan chullah gave birth to Amkullah. Amkullah gave brith to Raaj Muhamamd. Raaj Muhammad gave birth to Jaan Muhammad.

Khunjaoba is the son of Manthey.

Mia Dawlat lived in Makan ganj, Sylhet. He gave birth to Diler Nazir (Tilli Nachom). Diler nazir gave birth to Sunarful, Lukhiarful and Maazanou(Masanou).

Sunarful bore Mono Uyaan Taaba. Mono Uyaan taaba bore Amar chandwa.

Amar chandwa bore Maazanou.

Lalito bore Amru, Heiton and Mono.

Minattullah s descendants came to be called the Heibok Mayum. His brother Umarjaan’s descendants came to be called the Nungsha yaaibam clan.

Umarjaan merged with the Melei khandaan and became the Feringimayum.

Jai Singh reverted from Meitei and came to be called the Nungsha yaaibam clan.

Makak, Heibok and Nungsha yaaibam came up in the period of King Paikhomba.

From the accounts of the Ipham clan:

Munawar khan came to Manipur and gave birth to Iqbal khan. They were altogether 12 persons. They came from Hyderabad and settled in Sylhet and came to be called the Bhuiyas. Asghar Alis' son Uthaman khan's descendants came to be called the Bhuiyas. This was during the kingship of Pamheiba in the year 1709 AD.

Munawar khan married konok women and came to be called Kamol mayum. Kanok means thambal in Manipuri. So ko from konok and m from mayum and l (to take-louruba) all combined to make it Komal.

Kalam bra came and sought help from one called Ibrahim and therefore his descendants came to be called "Loi Tongbam".

Further Muhammad Shani took up the task of defending the Burmese forces while staying in Moirangkhom near Imphal. There were fierce attacks from the Burmese side. Muhammad Shani placed sentry posts in the following areas:

Fundrei

Heirok

Ukhongshang

Malom Khongnangpal

Changamdabi

Kangla Ukok

Pangaal taabi (Sugnu)

Wangoo

Uchiwa

These places were partially fortified and defended by their commanders and their relatives.

There were many brave and intelligent people among the Maring and Tarao people. These events happened during the reign of king Khagemba. These defensive tactics worked in the defense of Manipur against the Burmese incursions.

On the 4th day of the month of inga (June, Monday), Muhammad Shani passed away.

On Thursday, 24th Muharram, 988 AH (Hijri) (1580 AD), Muhammad Shani was born in the land of Taraf in Sylhet. He lived for 113 years(??). His last remains were buried in the hillock at Moirangkhom. Ngangba major and brother Nasir Miyaamba was also buried in a place in Singjamei near Imphal. In the skirmish at Toubul near Bishnupur King Khagemba hailed Muhammad Shani as “Pangamba”. And the people assembled there roared out “Panganba” zindabad”! And other colleagues were called “Pangals”. Muhammad Shani is one of the five siblings. Muhammad Mazqoor, Shaikh Junaid, Kourif Shaikh and Shah Qulsoom were his sibling brothers. Muhammad Shani married Melei and Maitek Sana. Melei bore no children. Maiteksana bore Ahong. Muhammad Mazqoor never came to Manipur. He remained at Sylhet. Shaikh Junaid married Ngangbi Thokchom. He bore Daman sheikh @ Nazir Shaikh. Kourif Shaikh married Tombi Sinnaibam. He bore Shailam Shaikh. Shah Qulsoom married Melei who is the daughter of Qamran Lamyanba. He bore shatomba.

Nazir, the son of Muhammad Shani married Ngnagbi yumanam and bore Punshi, Khoiri and Lamthok. During the period of king Paikhomba, Sunarphool, Lukhiarphool and Maaz anou(Masanou) arrived to Manipur. They were accompanied by:

1. Minattullah Shaikh
2. Leithou sheikh
3. Kakching taaba Namchand
4. Muhammad Shah
5. Akhun sheikh
6. Usman Shaikh
7. Pratap
8. Amun keinou Taaba
9. Ukhan (Ulugh Khan) Dawlat
10. Haiwaan Shaikh
11. Umarjaan
12. Umar Khan
13. Shaikh Jalali
14. Dhananjay
15. Nazir

The king Paikhomba gave them Apong ingkhol as their place of settlement. Nazir and Shaikh Jalali indulged in Silk weaving activities. Others indulge in stone works. Shaikh Jalali bore Pratap and Baniyamin. Pratap bore Amu.

Muhammad Shani bore two sons – Nazir and Ahong. Nazir was born in Sylhet and later brought to Manipur. Ahong was born in Manipur.

Muhammad Mazqoor never came to Manipur. He remained in Sylhet.

The Muslims who arrived to Manipur have found suitable places of settlement in Manipur. They sought the King's permission to settle at the places of their convenience. They settled in places given below:

1. Moirangkhom
2. Singjamei
3. Langthabal Keibung
4. Keibung, Thoubal
5. Maklang
6. Lamshang Touthong
7. Patshoi
8. Pangal Taabi
9. Khongjom
10. Ngathiyam lawaai
11. Wangjing Turel Wangma
12. Heirok Musalmaan Loukon(Phundrei)
13. Ukhongsang
14. Malom
15. Khongnagband(Khongnangpal)
16. Changamdabi
17. Kangla Ukok
18. Malom Khomyaan
19. Keinou
20. Khoirang taothong
21. Yairipok
22. Thongju
23. Leishangkhong
24. Kazipat
25. Salai sapam
26. Nongjai
27. Kameng
28. Chinga Mathak
29. Khoupum Ching
30. Heijagang
31. Kairang Khomidok
32. Heinou Khongnembi
33. Wangbal
34. Maibam Lokpaching
35. Bishnupur Lamangdong
36. Mayang Imphal
37. Uchiwa Charoipung

Eight travelers from Gujarat arrived to Manipur. They are- Batun Khan, Salim Khan, Minar, Luqman khan, Khetri das and Ramnarayan and two others. King Paikhomba

enquired the reasons for their coming to Manipur. “Who are you all? Why have you come here?” they replied -

“O! King of Manipur! We have come here to live under your servitude, and to contribute our best to the welfare of your land.” King Paikhomba was impressed and allowed to them to settle in Manipur. They were settled in south of a place called Kuchu Thonglangmei. Syed Ambiya’s daughter was married to Muhammad Shani’s son Ahong. Zainab Bibi bore Namfou, Tomba Kengoi and Lalumang. Muhammad Shani lived for 113 years and passed away in the year 1693 AD. He passed away at around 2 am.

The wives of the Syeds are:

Syed Ambiya’s wife- Nongthom chanu Hemabati

Syed Abdullah’s wife- Yumnam Chanu Leimabi

Syed Khulka – Moirang Chanu Kunja

In the year 1697 AD king Paikhomba ascended the throne as the king of Manipur. In the night of Thursday, the 29th day of Hiyangei in 1701 AD, Khagokpam Koireng, Meilei(Merai) Ngangba, Angom lahong and Pangal sangom burned the palace of King Paikhomba. King Paikhomba woke up to see the incident and saw Merai Ngangba. King Paikhomba said:’ My dear friend! Friends do not burn the house of friend. Please ensure that that fire is put off.”

Thereafter the king went inside the palace. Khandanne , Naoshamcha Pukhramba were also there. Their act was to kill the king and install Loiyumba as the king. The King Paikhomba captured all the rebels. They were kept imprisoned for a time. Later they were sentenced to death. Two rebels sagolthong and Lairen Mouka jumped into the raging fire and died. All the people who were having difference of opinion and secret informers involved were found out. All the persons involved in the incident were thoroughly enquired upon and later when found guilty were punished. Merai ngangba who were hiding were also later found to be involved in the incident. Naoshamcha Pukhramba and Merai ngangba were sentence to death. Khagokpam Koireng, Angom lahong, Merai Ngangba and Pangal Sangom were transported to a place called kangpokpi and executed. The wives and family members were also executed and their property confiscated.

The executions were carried out in the following manner:

Naoshamcha Pukhrambam and his wife called dewast were executed. Their property confiscated. Maimu, Ngangba of singjamei , Pithangba, Khogam Ngangba’s five Children were all sacrificed to the abode of Marjing diety. Merai Ngangba’s wife Haman who were pregnant at that time went to her parental home at a place called Kapyai near Yairipok Sikhong. She bore a son and called him Koba. Qazi Suleiman also passed away. He was childless. The seat of Qazi was thus lying vacant for some

time. Qazi seat became a thorn in the eyes of the King. King Charairongba executed all the Merai people. From this act of his, the King's health began to decline. The King then called up the witches to find the reason for his declining health condition. The witches said:" Your kind King! please excuse us if we bespeak anything untoward. Your Highness executed the Merai people. That is the cause of your condition. Your act of executing the Merai Musalmaan has invited the curse of them. Now we advise you to call up a Merai people and ask for forgiveness. If you are forgiven the curse will be eased."

In order the remove the curse the king ordered for the search of the Merai people. Order was issued to catch and bring back the person to the king. After days of search and enquiry the Merai Ngangba's wife Haman and son Koba was traced by the king's army at Kapyai,Yairipok. Merai Haman rejected all the attempt of the King's men to speak the truth as she feared for her and son's life. When at last she was assured of safety she admitted the truth. The King Charairongba called her to the palace and asked her the truth. Then Merai Haman said:" Your Highness! It is true that I lied in the beginning. In reality my son is the progeny of Merai Ngangba, son of Merai yaangba, son of Merai Naharup Hanjaba. He is the progeny of Syed Khulqa Hussain. So my son Koba is the progeny of Syed Khulqa Hussain. Having seen that the relatives of this son were all executed I feared that this child wills also be executed. Therefore I lied in the beginning and also called him Koba to hide his identity. Now I admit the truth your Highness. Koba is the son of Merai Ngangba."

The King Charairongba said- "I have been cursed for the execution of the Merai Ngangba clan. If a Merai person can forgive me, I will be freed from this curse and so shall the Merai people be." From this King Charairongba titled Koba as Merai Ngangba and appointed him as the Qazi. Koba's mother said:' Your Highness! I request your highness to call him his father's name as a mark of remembrance." The King gladly acceded to the request and Koba came to be called Merai Ngangba.

In the year 1631 AD, (in the month of Langbal (October), Saturday) five fakirs set out from Gujarat to Manipur. They reached Manipur on the 8th day of Mera(late October). They submitted themselves to the King of Manipur. The King enquired about the reasons for their visit. They admitted to the King that they have come here for spiritual purpose.

*Exact translation

"We heard in Mount Safa (Arabia) that your land is as beautiful as one it can be. There are several places to offer worship and engage in spiritual journey. So we set out for the purpose of that journey."

The King then asked them what extra ordinary acts they can do.

1. Fakir(Yogi/Juki) Penuwa replied: "I can breathe fire from my mouth"
2. Fakir Molang said:" I can blow water from my mouth"

3. Fakir Leikhun said:” I Can live inside the ground buried for 40 days”
4. Fakir Battu said:” I can call the boat across the river to come to me”
5. Fakir Wangootaaba said:” I can stop the blowing wind”

The King was impressed and offered them gifts and women to settle. Tomba Khullakpa and Syed Suleiman was made in charge to look after them at a place called Khongjom ngathiyam lawai Mori Soikhong afeibi.

During the reign of King Garibniwaz , the Manipur forces waged war on Burmese Awa forces. Two Makak persons namely Khongam, Moba,two Khullakpams namely Koba, Makarok, two Bashei namely Khungam and Lamyeng joined the expedition. One Mughal namely Tomba also accompanied the forces of King Garibaniwaz. Two Moinams namely Thongam and Aroi who are pathans, Mutum clans namely Moingang and Babrullah accompanied the Garibniwaz expedition at Ukhrul region. Some of the personnel during the Ukhrul expedition lost their way and never returned. They were –Bashei 4 persons- Likalai, Khongam, Mote, Khungai. Fundrei- two namely Tongkham and Thongkhong chabam, Nungjai- namely chengba, Wangmayum- Tokpa, Dolaipabam –Tomba, Khuallakpam –Tomba, Koushal ,Temba and Bala.

Ibn e Farkhan came from a place called Bharatpur. His descendants came to be called the Bharot.

In the year 1819 AD., during the reign of King Marjit, the Burmese forces invaded Manipur which was a epochal slaughter of Manipur. This invasion is called the seven years Devastation in Manipur. All the Manipuri irrespective of communities ran for survival. It is believed that two thirds of Manipuris fled Manipur in the neighboring territories. Nar Singh, Gambhir Singh fled to Cachhar region. After a brief spell in Cachhar, Nar Singh and Gambhir Singh assembled the community and formed a levy. Helped by the British East India company a levy comprising of 500 men were established with weapons leased form the company came to free Manipur from the Burmese occupiers. There were a total of 24 Musalmaan whose names are found in the enclosed annexure of the **Manipur Levy**. Rifayatullah, the author of this book is one of them.

In the year 1891 Anglo Manipur War broke out. Some of the notable Musalmaans who who took part in the war are found mentioned in the Annexure.

Qazi In Manipur

The list of persons who held the post of qazi are enumerated in the enclosed annexure.

The Masjids that existed before the seven year devastation

There were 13 masjids and 11 panchganahs in Manipur. The places where they used to exist are:

1. Th first masjid was inside Kangla- The western gate entry and towards south near the Mughal sanglen. It was called the “Muqamme Musallsa”- The Muhammad Shahni Laishang
2. Sangoi sang near Moirangkhom Monba Hanba
3. Sangoi sang , Changamdabi kangla Ukok
4. Sangoi sang , Mayang Imphal
5. Sangoi sang, Keirang Khomidok
6. Sangi sang, Sangai yumpham
7. Sangoi sang, Keirao
8. Sangoi sang, Haoreibi , Awang leikai
9. Sangoi sang, Lilong Khunou
10. Sangoi sang, Haioreibi, makha leikai
11. Sangoi sang, Porompat

Places where Panchganah existed

Fundrei

Heirok

Ukhongsang

Malom khongnangband

Thoubal Moijing

Urup

Malom Khomyaan

Khetri bengoon

Lamshang touthang

Pangal taabi

Moirang taothong

One Panchganah used to exist in Kiyamgei. Whether it existed prior to seven years devastation or not is disputed.

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